

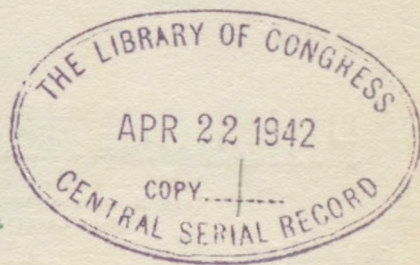
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The

PHILOSOPHER'S

*A Monthly
Magazine*

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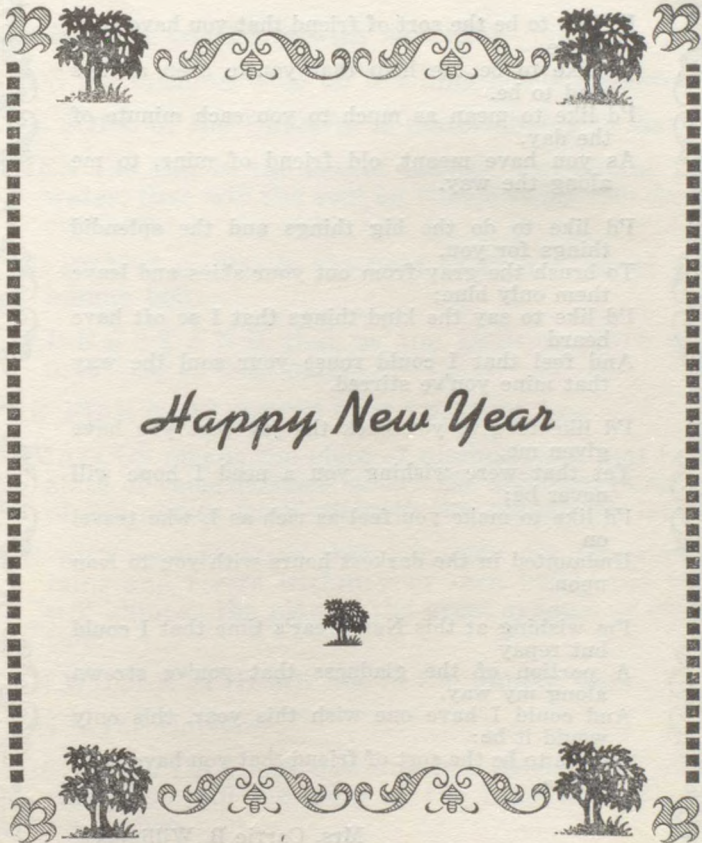
The
PHILOSOPHER'S STONE

A MONTHLY MAGAZINE

RUTH B. DROWN, *Owner and Publisher*

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Happy New Year



A FRIEND'S GREETING

I'd like to be the sort of friend that you have been to me.

I'd like to be the help that you've been always glad to be.

I'd like to mean as much to you each minute of the day,

As you have meant, old friend of mine, to me along the way.

I'd like to do the big things and the splendid things for you,

To brush the gray from out your skies and leave them only blue;

I'd like to say the kind things that I so oft have heard

And feel that I could rouse your soul the way that mine you've stirred.

I'd like to give you back the joy that you have given me,

Yet that were wishing you a need I hope will never be;

I'd like to make you feel as rich as I, who travel on

Undaunted in the darkest hours with you to lean upon.

I'm wishing at this New Year's time that I could but repay

A portion of the gladness that you've strewn along my way.

And could I have one wish this year, this only would it be:

I'd like to be the sort of friend that you have been to me.

Mrs. Carrie B. Williams



FROM THE SONGS OF SAHO TARO

Nancy Fullwood

- GALILEE is trembling with new life.
- BUDS are opening wide on the hills about Damascus.
- THE SOUL of the Universe is materializing in Earth.
- WHEN the fish in the sea of Galilee leap out of the water, then will the soul be visible to all who dwell on Earth.
- THE SEA of Galilee is the fluid of Earth and of the human body.
- UNDERSTAND that as the Universe lives and breathes, so does man.
- THE FISH is the symbol of the passing Age.
- DAMASCUS means the place of illumination, that rare state of consciousness where the spiritual purpose of life makes itself plain to the seeker for truth.
- VIE with concentration that you may see the mountains and rivers within your own body, and you will glimpse the plan in the great scheme of creation.
- THE WHOLE SCHEME lies in the human body.
- MAN is the Universe.
- WHEN THE DAY now dawning has reached the sunrise, then will the glory of the Lord shine about my people.
- LIFE has called you into service.

—From the "Tower of Life"

Apropos Prophecy

Gill Huntley

We are indebted to the late Dr. Charles Steinmetz, the great research scientist, for the following prediction.

"I think the greatest discovery will be made along the spiritual lines. In the soul is a force which history clearly teaches has been the greatest power in the development of man and history. Yet we have merely been playing with it, and have never seriously studied it as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. The Scientists of the world will turn their laboratories over to the study of God, prayer and the spiritual forces which have as yet hardly been scratched. When this day comes, the world will see more advancement in one generation than it has in the past four."

The above prophecy is being fulfilled in our day. When, in the history of the world as we have a record of it, has there been such a search for spiritual light? When, in the world as we know it, has there been such a desperate need of something that has not been tried before? When has man turned away from all of his hitherto tried and true problem solvers in utter dejection because they won't work any more? None of the old panaceas for the world sickness seem to relieve its pain — and when his world suffers, man suffers. Man has had to be driven into a corner — his back against

the wall, his enemy in his face, before, in his egotistic stubbornness, he would acknowledge that perhaps there is something to learn about the management of his life — his world — that he does not know. The proud are, indeed, having to learn humility, and somewhere in his make-up, every man is proud. Therefore, somewhere in his life, every man is having to seek a new kind of help, learn a new set of rules by which to live. It is refreshing to find a scientist of Mr. Steinmetz's calibre who has gone to the edge, in all directions, of the capacity of the human mind, only to acknowledge that there is something beyond — a something that cannot be acquired by the ordinary method of trial and error.

There was a day in the not too distant past when spiritual knowledge, even the acknowledgment that there was such a thing, was something to keep hidden. A queer aunt in the family was one who liked to have a little time above each day "to think." She was looked down upon by the rest of the enlightened family who hoped she might prove harmless. The "discovery" of which Dr. Steinmetz speaks has been made — over and over — but it has also been "howled down" by those who either could not comprehend it, or would not take the necessary time to find out about it for themselves — and there is the rub. Spiritual knowledge may only be gained by each man, for himself. We are fundamentally lazy — especially when we would direct the mind. Along its own paths, it works incessantly, but it is wilfull and must choose the path along which it wishes to move, and this path is generally a much-travelled one worn smooth.

To drive the human mind in a new direction is like plowing in frozen ground. It is slow work and hard and the plowman turns from the frozen ground time after time, running away to territory more familiar. He has to be brought back often and set to work again, but every inch of the furrow is a victory, every tiny

crack in the hard and bitterly resisting ground yields up to him a reward far in excess of his work. Each smallest pinpoint of light brings an ecstasy so far beyond anything he has ever experienced before that once more he consecrates himself to open up this "new field" — and the harder he works, the stronger he grows and with the strength of the spirit comes power.

Yet, as Dr. Steinmetz so aptly brings out, "... we have been playing with it (spiritual force) and have never seriously studied it. . . ." How deplorably true. Drawing-room conversation, we've made of it. Mental gymnastics. We've learned a metaphysical patter so that we may talk glibly about the power of the spirit — but how many of us have tried it? I once heard a woman remark, "Any philosophy that doesn't help me open a can of sardines is of no use to me in this life." I am in complete agreement with this woman, for all spiritual teachings were given man in order to help him through this life, in order that he might not have to give his every ounce of strength to "opening cans" or doing other material things. There must be a time for spiritual things, a time in which to learn the thing that will smooth our pathway, and if all time is taken up grubbing through material things — where is there time for the spirit? And after we've given all of ourselves to material things and have enough of them — where has our happiness gone? The very thing that would enhance even material things has been lost somewhere along the line, because if we are unable to see the spiritual significance of material things, they've lost the only real glamour they could ever possess.

We await that day that Dr. Steinmetz promises—the day when the scientists of the world really do go seriously into the study of God, and the so-far ignored spiritual forces "which have been hardly scratched."



*Unless you are interested in character building, do not read this article. If you are interested, a complete file of Dr. Mystery's articles will be invaluable to you. They will be continued. The language and form of expression used are as originally given and may at first be difficult to understand. However, they cannot be changed without altering their meaning.

Ruling Our Kingdom

Dr. Mystery

The subject of our lesson will be "Ruling Our Kingdom." The race has been so heedless, so thoughtless of causes heretofore, and so psychologized and all-absorbed in effects, that it has not stopped to contemplate the cause of conditions as it finds them. The individual does not realize why he is where he is; why affairs and effects are what they are around his life. He does not take into consideration that **he** is the cause, that **he must** be the cause that is related up to the effects that keep coming forth for him to encounter, for him to master.

The conditions of every life are set by the register of the choice, and the relation of that mind to those conditions.

You will find some human beings going along on the path of life and losing that which they have once had, and at once they will say, "I am helpless; my hands are empty; I must make a new beginning. Where shall I begin?" One disposition, one mind will say, "I shall begin digging or gleaning or toiling with the hands": on the planes of physical application purely. Another will say, "I will begin in the mental realm, I will seek a position of mental character." Another will say, "I will meditate; I will link up; I will find a way; I will find relations. I aspire, and aim at something beyond my present capacity or power to use; yet that is my aim, that my goal. I am letting appearances, seeming things, or environment or circumstances decide what I am to attain, but I will let my desires and faith relate me up to it. I will let my aspirations, my disposition, my preferences relate me up to their fulfillment, instead of letting objective environment and circumstances as I find them dictate to me what my environment shall be."

We find some of these beings so highly vitalized that they will quickly relate up again, sometimes not as high, sometimes to conditions much higher than those which they had been related up to before and had lost. We find other beings, immediately when early crutches of circumstances and provision are taken from them, falling to a much lower level.

Where some people unconsciously set in motion causes, the results of which they must meet, others consciously do these things; and the initial step in the teaching of metaphysics is to bring people into the conscious realization that it is within their power to relate themselves up to that which they wish to be.

You will find the nature of these beings which we have been describing registers upon different planes. To some it would be natural, if they were helpless, as you would say, empty-handed, to turn to a circle of

associates, to comrades, to friends upon the higher mental plane for advice. It would be the disposition of others to go to their friends and ask for manual labor, for material openings. It would be the disposition of others to go to God, to go to the inspirational source for their guidance, for their leading. You will find it is within the individual, and that the individual acts according to his evolution. Wherever he stands on the rungs of the ladder of evolution, wherever he finds his consciousness registering, from that point he can leap no chasms, but from the point where he stands he can relate himself up to that which is in accordance to the thing which is related to his state of consciousness.

The being who has evolved in consciousness and who belongs upon either the mental, spiritual, artistic or intellectual plane, necessarily links up to it, and let come what will, he will mentally hold himself related to that which he recognizes as his own. He who has no recognition of where he is or what he is, will take suggestions from others. He will hear one say to him, "Go and employ yourself there; seek employment of a lower or higher plane," and he is led negatively to that point, because a stronger consciousness, a more positive suggestion is made than his own suggestion to himself. But in this lesson upon the ruling of our kingdom, we emphatically impress upon the individual the necessity of knowing himself more than the race as individuals have attempted to know themselves. We feel the great importance of every being turning the eye within, looking into his consciousness and saying to himself, "What am I? Who am I? How am I expressing? What would I be had I no friends, had I no provision, had I no home, had I none of this which I am environed by? What would I be, shorn of all, standing apart? Then where would I aim? What then would be my faith in myself? What then would I think

I could do? What then would I believe myself capable of? Where would I turn? What would I do?"

This facing ourselves up is most profitable. Sometimes we find our weakness and strengthen it. Sometimes we find our great strength and encourage it. Sometimes we fling ourselves against effects which are our trials and tests, our actual measurement.

The human beings who can so train themselves to look into and analyze carefully and impartially their own disposition and habits (those attributes of their divine nature), to see how many of these attributes are called into activity, and are functioning, are expressing through the daily habit of faith, the daily living. The being who knows himself can trust himself; but he who has never contemplated himself, in his plane of consciousness, never rests; he falters, he is uncertain, he is insecure at all points; and he feels that insecurity.

There is nothing more strengthening than the knowing of one's self, even if you know your weaknesses. If you know yourselves—and knowing yourselves you must necessarily know your nature is Divine—you must know that if you are not expressing great strength and great wisdom and love, these attributes are latent in you. If you know yourself you know that each is to be expressed. You know you are evolved from less to greater expression; that you are yet to have these attributes in manifestation which are not yet manifesting. And knowing yourself calls you into a conscious at-one-ment with that higher self; it relates you at once to that impelling urge from within, which moves out into expression. For life is conditioned in motion. Nature is demanding evolution for its expression and manifestation; and if you heed yourself, if you will know yourself, if you listen to your inner voice, you will find that eternal urge out to a greater mastery, to greater love, wisdom and strength,

to the fulfilment of all the attributes which belong to each and every one created in the image and likeness of the Infinite One. Each and every one in recognizing, in contemplating this source of his being, in contemplating the latent possibilities in-dwelling, will find himself strengthened, find himself becoming more and more qualified to hold dominion over his kingdom. He will find himself consciously deliberating, with discrimination and intelligence, selecting for himself that which he wills to be, that which he wills to master, that environment in which he wishes to live; the associates, the beings which he wishes to co-operate with. And with that conscious kingship, with that conscious mastery over environment he will grow to include a greater and greater kingdom, extending his dominion broader and farther than before.

We emphasize that the words of the Great Master who stated you were to hold dominion over all things, "over every creeping thing, over the fowl of the air, the fish of the sea" — over all things you are to hold dominion—are ultimately true. The consciousness of manhood (the finite in its recognition of its infinite depths), the finite evolving to at-one-ment, is gaining that dominion. Surely, certainly, he is gaining it; and he is gaining that dominion by love—not by slaughter, not by force, not by coercion, but by love. The greater is including the lesser, the positive is ruling the negative. The larger consciousness prevails, impels, guides and controls the lesser consciousness.

As we have said before, everybody is made up of myriads of little entities, each functioning in its own way, doing its own work. You are a living, conscious entity, holding dominion over this kingdom which you have gathered out of the elements of the universe for your use. It is this instrument you are expressing with, which you use to manifest with, and which you have created in your image and likeness. In truth,

these expressions in all their deficiencies are emblematic of your lack of expression of your possibilities. They are manifestations of your expression in degree as you have expressed. As you come into the greater consciousness of your power, you will govern every entity, because you, the positive, have greater positiveness than the negative entities within you. As you come into consciousness of your power you will rule every atom, you will govern every part of your environment, of your instrument, of the temple of the Living God; you will be master, you will reign supreme. You will indeed hold dominion over all things, in cooperation, in that at-one-ment with God, as you come into consciousness of your divine nature, of your supremacy (**through** your at-one-ment with God), of the truth of the statement that you are heirs to the kingdom. As you come into this consciousness you can stand forth and declare, "I am the center of the whole universe to myself," while here by your side another entity, conscious in its own place, positive in its own consciousness, can stand and declare, "I am the center of the whole universe to myself." And from this center it can radiate; the emanations of spiritual wisdom, of love, of strength, of power will radiate uninterruptedly.

So in that consciousness that each individual must from his center work out, must realize the kingdom of heaven is within, each consciousness comes into the realization that he is unfurling his scroll, that he is manifesting from the depths all of these attributes which are latent and are to be expressed. That he is concerning himself with himself, that he is working from within outward and realizing that, "If I myself be lifted up, I lift all unto me."

Think of this great truth.

If every consciousness in a great city would turn its mind within, would reflect, would strive to express its best, its highest, its noblest, its ideal of nobility;

if it would strive to express what it feels to be its ideal of itself—should you need teachers, should you need laws, should you need these conditions which you have of suppression, of coercion over the city? No; it is not this that is the necessity of this town. It is education. It is the educating of the individual. It is in appealing to the individual. It is not in making him do things because you think it right for him to do them and because he thinks it right for him to do them, believing that he does wrong knowingly. It is not this, but it is the lifted-up life, it is the lifted-up example, it is winning by this pervading, resistless, irresistible force of consciousness, of seeing the absolute possibilities in everyone and having faith in those possibilities. It is in seeing in every being that he has not yet manifested what he is capable of, and calling forth this manifestation by your faith in him, by your expectation of him to express these powers, by assisting him, by encouraging him, by manifesting your trust in him, by leaving to his honor, by leaving to him the choice of acting when he is ready to act.

I declare that this educational system is the only means by which to overcome the need of these restraints, these penitentiaries, these places of suppression, where the astral or psychological atmosphere is generating and generating so strongly. Where two or more are gathered together in His name, the Divine Name, strength and power, there will He be also, manifesting good; and where numerous ones are gathered together in the thought of iniquity, in the thought of rebellion and resentment at domination, can you not see the negative side of the great positive possibilities, through which is generated a resisting force, damaging and disintegrating and destructive, of thought which becomes perverted? If it was up-lifted, it would evolve by love; if it was led and directed by suggestion or by example, it would lift them into the con-

structive type of mind, which would build them into the enlarged joy and love of true individuals. And they should be led out and led forth into the consciousness that virtue is its own reward, that the path to heaven is the broad and boundless path, not the straight and narrow path.

So many human beings have thought that the path to highest realization is the path of restraint, of limitation. It is not true. The path on which an archangel ascends and lives is the boundless path of freedom that comes from following the inspiration of his own nature, which is Divine. And from the lowest to the highest, the soul that follows his inspiration in his ideal of himself is safe. It is our wish to tempt human beings into contemplating and emulating their ideal of themselves. It is not our ideal of them that matters, but we would urge them to be their ideal of themselves. What they would like you to believe they were, what they would pretend they were if they could convince you, though there is ever so little manifested yet. Even this is evidence that human nature is Divine, that the nature of every being is constructive, is beautiful; within it, at the depths of the source of its being, it is creative. Even this is evidence: the thief prefers that you believe him to be an honest man, the falsifier prefers you to believe him an honest man; people pretend to be something better than they are yet able to manifest. And they are flattered and work better when you believe them more brilliant, more prosperous, more successful in ruling their kingdom than they are. They like people to believe they are greater than they have yet manifested, because something in their very nature declares, "That is what I ought to be; and I want your help, I want your confidence and want you to believe I am, and it helps me in striving to come up to the standard."

We can get inspiration from others. We have proved it so many, many times in personal talks to individ-

uals. I have talked to them one year, another year, years later, and I have seen the seeds take root. I have said to beings, "I find it in you, I declare it to you, and I see your possibilities. No one else believed it, you have not thought of it yourself, but I know you are capable of this thing, I see you love to be this thing, and I know if you strive for it, aim at it, keep it underlying in your consciousness as your purpose, you will attain it." And then I have talked with them a year later and I have seen they have made strides and attained although everybody else discouraged it. They have made headway, and greater headway was yet to be made, and mastery would be attained upon this plane or upon this condition or that condition. I have seen the germ, the seed planted, of my faith in them, which bore them out, sustained them; was their crutch until they could stand alone, walk alone, until they could run alone; until they could leave far behind them the fetters so heavy, the burdens so great, mastering them. They did not call forth their possibilities until they found someone whose faith in their nature was strong enough, was more positive than theirs.

And so I say to you, when you love and when you register—when you cultivate the habit of seeing the divine in every respect, every condition; of believing that every situation is as you find it as the result of causes set into motion, then you see it is as good as can be, according to the opportunity. If it knew better it would do better. Do you think, any one of you, if you knew the penalty was here before you for committing an ignorant act or error, do you think you would choose that penalty for the passing gratification the error could give you? For it would be cured by the consciousness that the penalty so closely followed. But it is the blindness, it is the vagueness, the slumbering of your consciousness that makes the thing

close to you, the objective, manifested thing, a stronger tempter than the ideal thing that vaguely promises beyond the thing you have been functioning in, and identifying yourself with. The things about you, the objects of your environment, appeal to you more than the ethical suggestions, the spiritual promises, the ideals, the thoughts granted you by teachers. These things are vague to you because you are not functioning on that plane, you are not identifying yourself with them; you do not live your daily life back in the causes, but live down in effects. You love, measure, and esteem but your environment.

You take two souls, such as a great financier, one of your typical masters of the financial world, and take one poverty stricken soul; and when death comes, both are helpless. And you say of the one, "He was a great man," and you say the other was a man of poverty consciousness. Yet in that moment you feel that they are equals. But are they? Has that simple circumstance of the passing on to another plane changed them at all, except that the larger range of the consciousness of one may say, "I have mastered many things, I will try to master this," and may lift his consciousness in the sphere above by the thought, "I am master; I have been master and I will continue to be." The other may leave his consciousness where he left it, helpless, dependent, doubting himself, wedded to circumstances, to little effects that seem to him so great, of carrying him from one duty to another duty, from one scene to another scene.

I find you thus in your walk of life.

These objective circumstances do not measure you as a man. Many a soul that has striven for a higher plane of manifestation is a far greater conqueror, though perishing, than another life lived upon props from others, obtained without effort, though one is getting glory and recognition because the external

manifestation appears so to you. It is because you are living in effects; you permit yourself to live on and on in effects, when you know better, for you are a quickening race. Today you do not believe that might is right, above principle. Today the race is living to a degree beneath its own beliefs, beneath its own faith. It is suffering more than ever before, joying more than it ever joyed before; it is more intense. The pendulum can swing farther either way than ever before, because consciousness is larger, is more inclusive, it is mightier than ever before.

So we emphasize, again and again, that you do register causes and that you produce the effects that correspond to them.



HEAVEN

Heaven will be
A motionless sphere in infinite space,
The knowing of the plan,
Neither night nor day,
The wine of solitude without the gall of loneliness,
Rhythm unceasing,
No motion save thought.
Yet the soft wet kiss of dew beneath swift feet.
Hand in hand to walk, yet only spirit to spirit.
And the completeness of Heaven
Will be
The End of Waiting.

—A. H.

“A quick temper is one of the greatest curses from which a student can suffer. If an occultist carries a chip on his shoulder the laws of nature will knock it off.”



"The Yucca Story"

(A SYMBOL)

Silently, but significantly, the Yucca tells the story of Unity. All may read who have "eyes to see." From the pen of Will Levington Comfort we are reminded of this symbol—of the unspoken Word.

As Edward Carpenter has said, "When your unquiet brain has ceased to spin its cobwebs over the calm and miraculous beauty of the world . . . then the least thing shall speak to you words of deliverance." "The product of all there is—is God."

From "The Yucca Story": "The levitating call to new world making is a unitive call; even the fighting free of one from the other expresses involvement in duality."

"Humanity at the present moment, with all its wrathful spines accomplished, is at the point of shooting up its stalk. . . . It is doomed to rise. . . . In one way or another in every human breast the call is sounding. The Voice uses all Voices."

"The Plan Itself holds it, and will continue to hold it until the hour strikes for the right number of men and women to unite in Soul-force to contain and deliver it safely into materials."

"Root, plant, stalk, flower, seed—we are all one!" declares the Yucca. "Good and evil cannot be separated. Perceiving this the fight is over between the ancient opposites. Beyond good and evil found we our island and our green meadow."

Thus on and on this Seer's vivid description of the cyclic sweep of the ages leaves us breathless with the exaltation of Cosmic Law in operation in our midst.

—Anne Hume.

Translated from the Japanese
Shinran Shonin by S. Yamabe
and L. Adams Beck.

Of Thanksgiving for Donran The Great Teacher of China

A. Buddhist Psalm

Donran, the great teacher of China, being instructed of Bodhi-ruci, the priest of India, sought refuge in the Land of Purity, and thus doing he burned with fire the books of the Taoist teaching which he had afore-time held in honor.

Having thus cast from him the writings that he had so many years diligently studied, he preached unto all men the doctrine of the Divine Promise, and, so teaching, he led men that are fast bound in the fetters of illusion, in at the Gate of the Great Peace.

A mighty King of this world brought homage unto him in his monastery and put unto him this question, saying: "If so it is that the Land of Purity should be in all the Ten Regions, how then is it declared unto us in the Sutra that it is in the Western Heaven?"

And with humble piety he replied:

"Of this matter can I not tell thee. It is too high for me. Still am I in the lower rank of wisdom, even still small is my knowledge. I cannot fathom this great mystery."

All men in the priesthood or the people who know not the rock of their trust, did Donran, the Great

Priest, guide unto the sure refuge of the doctrine of the Land of Bliss.

He abode in the Temple of the Great Rock, being favorably bidden thereto by the King of the Gi Dynasty, and in the evening of his days he travelled into the district of Dun.

And this King of the Gi Dynasty reverently offered unto him the holy title of Shinran (Ran of Divinity) and the honorable name of "Rock of the Venerable Ran"—that his dwelling-place should be called by it.

Great and mighty upon the people was his spiritual power in the temple of Genchu, and in the fourth year of Kokwa of the Gi Dynasty the Temple of Yosen became his beloved dwelling.

And when he had reached sixty-seven years, he sought his final refuge in the Eternal Kingdom. And at that departing were vouchsafed many holy marvels unto which all men, both of the priests and people, came and did reverence.

And when Donran, the Great High Priest, had departed into the Peace, the King of the Gi Dynasty by a royal order commanded there should be built for him a holy monument in the lands of Dun.

What man could know the unsearchable mystery of the faith and deeds of the Divine Promise were it not for that most excelling commentary of Donran the wise Priest, which he wrote concerning the teaching of Vasubandh that had lived aforetime.

He who believeth that the Sole Vehicle of the Divine Promise, most perfect, most mighty, receiveth within itself the Greatest of Sinners, and this because it is its chief will so to do, will receive the depth of this essential teaching—namely, that before the eyes of the Instructed, illusion and wisdom are in their Essence One.

Among the five Mysteries that are preached in this Sutra, the mystery of the Divine Power of the En-

lightened One is highest, and this is the holy vow of our Blessed One, this and this only.

Unto us hath our Father given those two spiritual gifts. Of these the first is the Virtue whereby we attain unto His Kingdom, and the second is the Virtue whereby having so attained we return into this world for the Salvation of men. By the merit of these two gifts are we initiates of the true faith and of its deeds.

When we shall have attained unto the faith and the deeds of the Merciful Promise through our Father that is in all things able to give them unto us, birth and death are henceforward as Nirvana. And this is called the GIFT OF DEPARTURE.

And when we shall have attained unto that height which is desire for the ingathering of all beings into Paradise, shall we return again into this world that we may be Saviors of Men. And this is called the GIFT OF RETURNING.

That "Single Mind" expounded unto us by Vasubandh, the Master of Writings that excel, is nothing other than the faith of us that are now fast bound in illusion. So teacheth Donran, the Great Teacher, in his Commentary.

The Buddha of that inexpressible Light that shineth into the worlds of the Ten Regions, being forever enlightened in the night of ignorance, hath most certainly opened the way of Nirvana to every man who even for one moment rejoiceth in receiving His Divine Promise.

By the merit of His Infinite Light, when we attain unto that faith divine and omnipotent, the ice of illusion shall melt into the water of perfect wisdom.

Sin is made one with virtue in its essence, even as ice is one with water. The more there is ice, so much the more water is there. So also is the binding up of sin with virtue.

In the unbounded ocean of the Holy Name is not seen even one single death of a blasphemer. For the

myriad streams of sin are on purity with the ocean of righteousness when they have flowed into the impurity thereof.

When the streams of illusion have flowed into the Great Sea of the Merciful Promise of the Enlightened One, whose light shineth into all the worlds of the Ten Religions, then shall they too become the pure water of the Perfect Wisdom.

No other way is there of attaining unto the Perfect Enlightenment save only by birth into the Land of Gladness, and therefore have all the Enlightened Ones exhorted men that they should receive the doctrine of the Kingdom Purity.

The Great Priest hath well taught us that in order to cleanse our deeds, words and thoughts of deceitfulness, our Father hath performed the three of His pure and universal.

There is no way unto the Kingdom of Gladness save only by attaining unto the true faith through that Holy Name, the very Jewel of Wonder.

When the new birth through the clearness of the Divine Promise is attained in the Eternal Kingdom, it is not like unto the birth of that world; then is there no inferiority even in those that in this world were sinners, for they have entered into Paradise.

The Holy Name of the Buddha of that Boundless Light that shineth into all the worlds of the Ten Regions, and the glory of His Wisdom, destroy the darkness of ignorance in the Eternal Night, thus fulfilling all the desires of men.



GRATITUDE does more good to the one who feel it than to him towards whom it is felt.

Beams from the Realm of Prophecy

By Sandra

Humanity is passing through one of the most acute crises in its history and the peak of this crisis emerges in the year 1942. Humanity as a whole realizes that this crisis is precipitated by its own karmic acts, whose seeds have been sown in far remote times and places. Evil cannot attack any person or nation unless there is a vulnerable spot. Therefore, let us look within our own selves and help stamp out the evil in our own country.

Before taking up the various prophecies, let us penetrate into broader and deeper horizons. Even though humanity is overwhelmed by a ghastly world war at this time, the Tibetan reminds us that the "Hierarchy is guided in its conclusions by the mass light and by the inner subjective oft unexpressed reactions of the multitude and never by the outer happenings upon the physical plane." The fate of the form life and of outer organizations is deemed of small importance compared with the sensed inner spiritual development. Humanity is today farther advanced spiritually and mentally than might appear from external happenings. The first result of such development is eventually the destruction of the outer form because it is proving inadequate to the pulsing, inner, spiritual life; then, secondly, comes the building of the new and more adequate outer expression. **THIS ACCOUNTS FOR THE WORLD CRISIS AT THIS TIME.** . . . Owing to the factual inter-relation between nations everywhere and to the rapidity of inter-communication, the present crisis is the first major international crisis in human

affairs and covers a period of 28 years (from 1914 till 1942). These are interesting numbers, for 28 is 4×7 , which are the years of a completed personality cycle.

In all families, business and organizations there are those who are the focal points of authority and the designers of the planned activities, so within the group or organized body which goes by the name of humanity there are similar focal points or those who plan, direct and produce the outer happenings and events. They are in the period of personality achievement. . . . These focal points are used to bring about two major changes in the world: first is the fusion and blending of peoples and minorities so that co-ordinated empires and cultural nations are appearing everywhere; and, secondly, the changing of frontiers and the altering of boundaries so that a complete re-adjustment of the map of the world in Asia, Europe and Africa can take place. . . . Three major methods or modes of producing these fusions can be noted. Great Britain, the United States of America and the United Soviet Republics (U.S.S.R.) are working out the principles of federation, of relation and of the fusion of bodies into concerted wholes. . . . Be not surprised at my including Russia in this triplicity. Their ideology is fundamentally as sound as that in the other groups, but the difference lies in the factors of personality and the mode of applying the ideology. The control of powerful and dangerous personalities, and the use of the methods of force and cruelty have been avoided in the first two groups of nations and the reason is based upon the different source of the inspiration producing the effects. Another reason is to be found in the placing of power in the hands of those who are historically unprepared to rule and of those whose past unfoldment has only as yet brought them to the nursery stage of evolution.

Great Britain represents a fusion, the foundations of which have been laid in a long historical PAST of

preparation for government; another, that of the U. S. A., represents a fusion which is unfolding and developing in **THE PRESENT** which is new in its experiments, though employing factors from every nation in Europe; the U.S.S.R., in its turn represents a coming fusion of future synthesis. . . . A most interesting experiment is, therefore, working out in these three groups of interrelated elements and differing national ideals. The U.S.S.R. will eventually place its emphasis and direct its major interest upon Asia, bringing about great changes in that continent, as far as the Pacific. The other, Great Britain, through its successful demonstration of the principle of federation, can affect major changes in Europe **IF THERE IS AN AWAKENED INSIGHT, A TRUE AND SYMPATHETIC JUSTICE AND WISE PATIENCE.** The U. S. A. has a similar task to perform for the Americans, calling for **STATESMANSHIP OF A HIGH ORDER AND A SPIRIT OF UNDERSTANDING.**



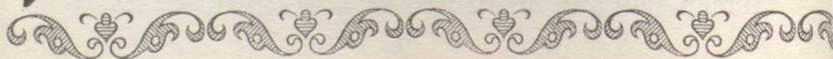
THE TRINITY OF NATURE IS THE LOCK OF MAGIC, THE TRINITY OF MAN THE KEY THAT FITS IT. Within the solemn precincts of the sanctuary the **SUPREME** had and has no name. It is unthinkable and unpronounceable; and yet every man finds in himself his god: "Who art thou, O fair being?" inquires the disembodied soul, in the Khordah-Avesta, at the gates of Paradise. "I am, O soul, **THY GOOD AND PURE THOUGHTS,** thy works and thy **GOOD LAW . . . thy angel . . . and thy god.**" Then man, or the soul, is reunited with **ITSELF,** for this "Son of God" is one with him; it is his own mediator, the **GOD** of his human soul and his "Justifier."—H. P. B.



PATH OF

Dr

I have heretofore referred to a ship under way on the ocean, moving forward and dragging with it its back waters and support. If the wheel was checked for a moment, it would be nevertheless drawn on by the momentum of its own habits, its own law, its own force; it is thrown into action, into motion. But if the wheel would be reversed and turned backward, an on-looker, an observer of this strain and the action of the ship would feel that there was much more against it going backward than forward; that to change the course would be difficult and would always call forth a special energy, a pent up, damned up force must be called to the rescue of a being who has resolved to change his ways, to change his mind, his habits and actions. All of these temptations and conditions that follow on the trail of a certain course and habit, come on to overcome and crush and force and urge him to the old course. But he knows, when he stops to think a moment, that they are short-lived. He must hold on to his resolution. Hold fast to his ideals. Keep his mind on the upward course. Forget the resistances. He does not need to bother to resist it. He can simply say, "I live onward and forward; this way I have chosen, and I will." And while he is saying this, and while he is





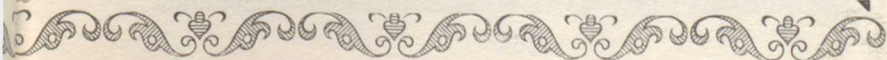
PROGRESS



latory

persisting in this, talking nothing about resistances, talking nothing about the many things that may come up to make it hard for him to do it, just now he is doing it; he is not talking about it, not trying to get up the courage for it, he is it, and about the time he feels that the strain is about all he can bear, he will find it has subsided. He will find it much more profitable to live the course of his own choice than to follow the course of least resistance. It is far easier to harvest from the seeds he has chosen to sow, than to take something he thinks he is not responsible for, does not want but will have had forced upon him. He will find that living right or living in the light he has, soon becomes perpetual joy, delight, expectation, anticipation and ultimate bliss to him. Living the life of least resistance never gave him an hour of security or contentment.

Take right here and now the resolution toward the higher and truer, with that mental tenacity and persistence that will carry you over the first resistance. That time over with, life brings in a new joy. At once self-respect and self-confidence begin to increase, hope and expectation begin to arise, mists begin to fade before the sun of your own real self and life becomes a joy never known.



• The White Magic of Christmas. •

Mary Jane Burton



It seems as though Christmas ought to have magic enough, and, in reality, it does have, when we take out of it all of the material benefits to be gained. But when Christmas is not only sheer magic, but white magic as well, we have a head-bowing, heart-bursting interlude that should cleanse us of all dross for the coming year. Could the lull that follows Christmas day have something to do with this?

Is it not passing strange that on this one day at least "a little child" does indeed lead them — and has been the leading character, the reason behind the greatest celebration each year for the past two thousand? All over the planet the celebration of the birth of a baby becomes the moving power behind festivity of one kind or another. All peoples—even the descendants of those who rejected Jesus in His time, in their own way celebrate the day that has been chosen as His birthday. Surely the manger birth had nothing to do with it — many babies have been born in worse places. Surely the virgin mother is not the reason for this holy celebration. All great teachers are supposed to have been immaculately conceived. And as for the angels who filled the night with their harmonies — we have only the stories that have been handed down through the centuries to prove that this really happened, and

man, today, is not easily convinced of anything that has so little real proof. Even the fact that a Messiah had been prayed for and awaited could hardly account for the spirit that still grips the most practical man and woman in these days when he thinks of Christmas. A Messiah is awaited, longed for today—and has been prophesied, but no baby born of a virgin or otherwise causes the heavens to swarm with angel voices bringing the call to peace.

It would seem, then, as though the Christ Mass must be in the heart of man.

The anatomy of man is a strange country with which even man, as a rule, is unfamiliar. And as for the spirit of man, the realm is almost completely uncharted, so who of us can say that the heart and spirit of man do not join forces once a year in an attempt to bring to a dead stop, if only for a short time, all hostility, in all of the world? Why would two soldiers, on opposite sides, find a pulling, hurting need to speak to each other on Christmas night? Think of the welling up in the heart of each as they meet and exchange greetings! Imagine their voices rising, in different tongues, to sing their peculiar hymn of praise to the new born King!

Look over the people you know—those in your own little life circle—and surely each one of us does know some family who puts aside all differences on Christmas—to break bread at the same table, to drink toasts, to smile and to miss the absent ones. We might have been enemies yesterday, but today is Christmas! On this day we put aside everything else. Personally we stand back and let our spirits clasp hands, our hearts meet!

We hear over and over again the trite remark, "Christmas is for children." But it is for oldsters, too! Children know it only as a present-getting time when a great, good man comes to bring them hearts' desire.

We who are older should get far more out of this Christ Mass than any child, because we understand it. We are in such sore need of it, because for one day in three hundred and sixty-five, we let down, pushing from us all worry, all evil; and to the man who knows of no way of getting away from his daily grind, Christmas is the saddest day of the year. No day can possibly be as sad as a sad Christmas. Why? Because man's veneration of this day is so deeply rooted within him that the missing of the balm of it cannot be borne lightly.

The magic that he builds up through the year for himself—the cloak that he steps into on this day that will make him a benefactor of his kind, leaves him shivering and cold when the magic ring of Christmas is barred against him.

No one misses a man's benevolence at this time so much as does he. No child grieves over the absence of Santa Claus so much as does his own father. This is the one day when man wants to be all of the good things he has ever aspired to. He wants to be the giver of gifts—not the receiver. His joy is in the joy of those to whom he can give. His heart is great enough on that day to encompass the world, his arms long enough to encircle mankind. For that one magic day he has become the embodiment of all of his ideals and feels in his soul the gratification of goodness.

There is a belief among certain of us that the masters have so perfected their bodies that they need not surrender them and that they can use them at any time and under any circumstances. There is also a belief that Jesus, who functions in His glorified body in the area around Palestine, goes out into the hills on Christmas Eve, because his younger brother, man, has chosen that date as His birth, and there, under the stars, reaches out His arms in blessing to all of humanity, in an attempt to awaken the Spirit of Christ

in the heart of man. And man, being in a mood to receive the blessing and the command, feels a deep and compassionate urge toward his kind, in answer to this world-wide plea. The call from the hills of Palestine goes around the world and the heart of man answers, experiencing, for that one day, the White Magic of Christmas.



Philosophy of the Ages

SORCERY is any kind of evil influence exercised upon other persons, who suffer, or make other persons suffer, in consequence. The results even of involuntary, unconscious sorcery cannot fail to be productive of bad Karma.

For it is the motive AND THE MOTIVE ALONE, which makes any exercise of power become black, malignant, or white, beneficent Magic. It is impossible to employ SPIRITUAL forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the actual plane, and dire results may be produced by it.—H. P. B.

“HE WHO defendeth not the persecuted and helpless, who giveth not of his food to the starving, nor draweth water from his well for the thirsty, hath been born too soon in human shape.”—H. P. B.

THOU ONE AND THE SAME THING in their origin, Spirit and Matter, when once they are on the plane of differentiation, begin each of them their evolutionary progress in contrary directions—Spirit falling gradually into matter and the latter ascending to its original condition, that of pure spiritual substance.”

—H. P. B.

The Philosopher's Stone

By Charles Brooke Elliott, K.C. (Ceylon)

I love all jungle myths and nature stories and have studied them in the peace and tranquil setting that open spaces, great trees, hills, and rocks afford to the tired mind. In Ceylon, anciently called by the Sinhalese, "Lanka Diva," for long years this privilege was mine. In the Buried Cities—so called because when deserted by man the silent forest clothed them in green garments for a thousand years—one can again see those majestic **dagabas** of early Buddhism, temples, bathing places, food troughs to feed five thousand, and a thousand other forms of beauty and usefulness, that tell of the days when Anuradhapura was sixteen miles across in each direction, and housed a million people in good condition and full of their faith.

Here I am concerned with one little myth from which this journal takes its name. It is ancient, written originally in Pali, the unspoken literary tongue of The Priests.

"Wouldst thou wish to find The Philosopher's Stone in Lanka?"

If so, first find that quiet place in the jungle where three streams meet.

Of these two will be found flowing down-hill,

And one will be found flowing up-hill.

Follow the stream flowing up-hill, till thou seest a very thorny bush.

Thrust thy hand bravely into this bush, and try to find the nest of a King-Crow in the center.

There, infallibly, in the nest will be found The Philosopher's Stone."

That is the myth; yet it has a severely practical background of wisdom.

The two streams flow downward from Brama, the Creator; which are streams of Love and Wisdom. The third stream, flowing uphill, is the stream called Power. Thus the flood-cycle turns the water-wheel of Life, through the four directions of Light — Life — Birth — Dissolution.

Love and wisdom should be man's meat and drink, daily, flowing freely through his system, harmonizing and energizing him to thought and plus action. Equipped with them he is ready to shoulder power — that is the part of God left in him from creation. This stream of power runs uphill all the way, and right to the very end. It is laboring for the meat that never perishes. This power carries weight. But it can be either a burden of sorrow, or a load of joy. It all depends on the inner spirit of the bearer. That spirit says with quiet confidence, "I can do all things through Christ who is within me." To such a one all things are possible, even to perfection in The Father.

The nest is the heart of God. The bird within that nest in the jungle-growth is a King Bird of honor and majesty. The nest is invisible to most. It is not by the roadside or hung out in the sight of all casual passersby. It is surrounded by thorns, prickly and painful, and the hands of the Finder may be pierced and torn. He may have to give his blood in the act of redeeming the precious stone, which is the pearl of great price.

To gain that a man will sell all that he hath of the less to gain the greater.

That is the myth of the jungle.

There are many seekers; few finders. Yet the joyful thought is that all can find this precious stone, if only they have Faith and Hope in God without wavering!

Compensation

Josephine Brazeau



It is impossible to write on Compensation without remembering Emerson's masterful essay—and humility instantly possesses the writer. To attempt to even interpret Emerson is a highly ambitious undertaking — so — I begin by quoting him:

“It is as impossible for a man to be cheated by anyone but himself, as for a thing to be and not to be at the same time. There is a SILENT THIRD PARTY to all our bargains. The nature and soul of things takes on itself the guaranty of the fulfillment of every contract, so that honest service cannot come to loss. If you serve an ungrateful master, serve him the more. Put God in your debt. Every stroke shall be repaid. The longer the payment is withholden, the better for you; for compound interest on compound interest is the rate and usage of this exchequer.”

In a thousand ways we prove all through our lives that no one can possibly cheat us but ourselves, because every thought and every act is the cause of an effect, which only we who think and act can experience. How can my brother think a thought and I get the result of it? Oh, easily! But not if I've learned to protect myself. Not if I've learned true brotherhood, because in the day I've learned this most valuable lesson, I have become one with all of my brothers and no one can hurt me without hurting himself. “I have a pain in my brother's side,” said Eugenie de Guerin, with deep, deep insight. There would be no war today

—no unkindness—no subtle knifing in the back—if our own sides throbbed when our brother is hurt. What brings our exact reward to us—no more—no less? That “Silent Third Partner” of whom Emerson speaks—that unseen witness to all of “our bargains” that makes them bona fide transactions, whether or not we intend them to be.

I quote Emerson once more:

“The history of persecution is a history of endeavors to cheat nature, to make water run uphill, to twist a rope of sand. It makes no difference whether the actors be many or one, a tyrant or a mob. The inviolate spirit turns their spite against the wrong doers. The martyr cannot be dishonored. Every lash inflicted is a tongue of fame; every prison a more illustrious abode; every burned book or house enlightens the world; every suppressed or expunged word reverberates throughout the earth from side to side. The minds of men are at last aroused; reason looks out and justifies her own, and malice finds all her work vain. It is the whipper who is whipped, and the tyrant who is undone.”

This brings us to the promise and the warning of the Master Jesus which sums up in no uncertain terms the Law of Compensation:

“Judge not, that ye be not judged, for with that judgment ye judge, ye shall be judged: and with that measure ye mete, it shall be measured to you again.”

“If you serve an ungrateful master, serve him the more. Put God in your debt.” This makes it almost a privilege to serve an ungrateful master. Who loses by his ingratitude for your effort? He does—and God becomes the paymaster.

Stop and think for a moment of the debts you owe. Now try to remember what debts are owed you. Are you going to leave this life, in debt to everyone for their kindness, their love, their favor? Or are you

going to begin serving so that — just in case there might be something beyond—even another life, perhaps—you would have a balance in the bank of life? How sad to be overdrawn! And how many of us are! We take for granted the small homely things that are done for us — but what is the doer of those small homely things doing? He is making deposits to his credit in the bank of life—and you are becoming more and more indebted to him. Isn't it time to begin making deposits in your own bank?

Manly Hall, in one of his marvelous Student Letters, says:

“No one is suffering for the sins of another, no one is in a place which he has not earned for himself, no one deserves more than he has, and no one should be happy who is not. Happiness comes from within and is the result of spiritual unfoldment, and no creature which does not possess that unfoldment can be happy. There is no one in the universe who has never had a chance. There is no one who is a victim of the machinations of others. There is no one who has had more adversities than he has earned. And there is no one who can escape his just rewards. . . .

“A human cannot be helped to escape from an experience necessary to him. Hence there is very little use in trying to protect people from themselves and the experiences that they need in order to grow.”

The above is bitter medicine, and only the man who is open-minded will agree with it. It is human to point out all of the things that have happened to us that are the fault of others—but deep within our hearts, we know that the law of God cannot mis-fire. We know that we alone are to blame for every single experience which we go through. We look back at the Master Jesus—and think that here we have an example of One who suffered for others. No, He planned His life. He had certain things to do in order to make His teach-

ings live always. He accepted joyfully the things that He would have to experience in order for Him to do the thing He had come to the earth to do. He could have weakened at any time and settled down into the life his brothers led, but He had an ideal and He knew the price he would pay for it, and He paid it—and today His teachings live. Today He reaps the reward of His unfaltering steps in that other time when He looked with compassion down the centuries at the little people of today.

One of the hopeful signs of these times is the fact that making excuses, blaming others for our plights, alibiing, is going out of date. Even the most callous of us are beginning to understand that no one believes us when we blame another for our own troubles. As Manly Hall so aptly puts it, "There is no one who is a victim of the machinations of others . . . and there is no one who can escape his just rewards . . ." To some of us this should be comforting—to others it will seem like the voice of doom. But no matter how we like it, it is indeed the truth, and escape from our own machinations is utterly impossible.

I experience delay in the receipt of money due me. I honestly try to find the reason — and suddenly I remember carrying my rent in my pocket for a couple of days because I was in too much of a hurry to stop and pay my landlord. I am paid with the promptness with which I pay. I am loved in the measure that I love. I am served in the measure that I serve.



IF THOU FINDEST a hungry serpent creeping into thy house, seeking for food, and, out of fear it should bite thee, instead of offering it milk thou turnest it out to suffer and starve, thou turnest away from the Path of Compassion. Thus acteth the faint-hearted and the selfish."—H. P. B.

We will, for a few months, print short sketches of the characters of different Masters. There is much interest in them in these days, and humble hope in the hearts of men that they might one day attain mastery.

Masters of Wisdom

Inez Brant

Masters are simply men who have attained mastery, first of themselves, then of various phases of life. There are scientific masters, religious masters, intellectual masters, spiritual masters, political masters—but first and foremost, they are masters of life.

We like to think we know them by name, yet when a master is asked who he is, the reply is invariably, "That is of no importance." They are living men, but are all Brothers of Light, bringing to their particular field spiritual understanding that enables them to preserve the PRINCIPLE for which they stand and which they have embraced as their own particular work.

We hear people frequently say that their master is that one or this one—calling him by name—but there was a time when to reveal the name of the master under whom training was being taken—was the key that revealed that the person claiming such a master was in error. That may be changed now—as all things are coming more into the open—even the masters, although it is infrequent indeed that a master reveals himself even to a disciple. Pseudo clairvoyants often speak of masters coming through them to converse with others. In most cases they are mistaken.

All students know that there is only one self with many individualized centers. As each center evolves,

he becomes more dynamic and more able to energize ever-increasing numbers.

Each master has a different dharma — or work — which seems best suited to his particular talents, just as each initiate or disciple is peculiarly suited to certain service—and the service or work of the individual is what governs his life and brings him under the tutelage of a particular master. The difference between a master and a disciple is not qualitative but quantitative. Many disciples will have the same master, but one master will have many disciples. There are whole races who are under one master, the purpose of this particular master being to bring every man of this race under a certain ideal, but the ideals of masters differ. For instance the ideal of one master may be a complete life of the spirit lived in the midst of the material work. The ideal of another may be perfection in ruling of empires. Another ideal may be science in its highest form. This is confusing sometimes, but in the last analysis the Master of Masters is the great arbiter, being one of the supreme Masters of the Lodge.

Each master acts according to his own dharma — or work for the world — correlating his work with the other masters for perfect harmony. Each loves the other dearly and continually aids in his service—realizing that evolution of man is the important thing.

For the Masters, personality is non-existent. They are great, loving, powerful centers of divine wisdom and power in the inner worlds, and in the outer, they are ordinary men, noble in their characters, beautiful physically, understanding and compassionate toward their younger brothers. They live for others. I quote from Lazenby:

“ . . . none recognizes more than they do the difference which must exist in the individual dharmas and they know that the last may become first and the first last. The Masters cannot pierce beyond this round

into the life of the centers. The Buddhas do this under the revelation of the Maha-Buddha, and so they know what centers to use in their greater work, though the Masters and Initiates may be at fault and unable to see the reasons which lead to such an expression.

“This was so in the case of the Master Jesus. K. H., Hilarion, the Venetion and hosts of others had been Masters and lovers of man for ages, and yet Maitreya did not use them, but a young untried initiate, for the basis of His embodiment in the teaching He wished to give the sixth sub-race. The Masters were bewildered. They have hardly yet found themselves in regard to the significance of that event. Maitreya now teaches them and they are working into their own dharmas the wider and more universal note. At the present time they are all striving to bring about the unity which is the characteristic of this coming race; the sub-race, of course, only being a pale shadow of the reality of the glorious days, far distant, of the sixth great race.”

We turn now to a sketch of the character of Morya.

THE MASTER Morya

In an old and much-studied doctrine, we are given a little light on this particular Master. Of superb physique himself and great strength of character, especially when in the cause of good, he is known as the over-guardian of the warriors of mankind. He is a master of strategy and heroic action. Courage and loyalty are inspired in the souls of men by Morya, and his disciples were always marked by valor and inflexible determination in their performance of duty.

He is continually watching those who think and act courageously, and loves those who show zeal in the

carrying out of ideals of human progress, to which they feel called. He is the father of patriotism, inspiring in people the love of family, not country, but race; which, carried further would lead to world brotherhood. He is, however, the political guide and guardian of all good statesmen, which is perhaps why we sometimes feel that George Washington and other great men who have had a hand in our destiny were divinely inspired. He is the master of all who show or are capable of showing the qualities of uprightness, honor and respect for the pursuit and treading of the evolutionary path.

He loves and comforts the soldier, when the soldier knows what he is fighting for and holds that cause precious, strengthening the quality of bravery in the soldiers of both sides, and whenever a soldier commits some magnificent bit of heroic action, never mind which side he happens to be on, Morya is his inspiration, whether he knows it or not. He sees not the fighting of the soldier, but the bravery it takes to fight, and applauds the strengthening of the character of the man. He is far above the illusion which is the motive behind most warfare, and does not demand that his disciples see beyond the fallacy of the strife, but that they should fight fearlessly — so long as they believe in the cause they have embraced.

He is at the present working with the Manu of the coming day toward the unification of all nations into one great human order, tearing down all barriers which separate countries and communities. His ideal is that men may know — not some country — but the earth, as their birthplace, and love it as such.

Every sixth race person will have a consciousness of this and will be able to see the utter futility of fighting his brother. All fighting will be in the cause of evolution, and only those who stand in the way of the onward march of man will be the enemy, and will have to be destroyed.

In the plan of Morya, there will one day be one language, one government, one great ideal.

It is Morya's disciples who have disagreed for the last 2000 years with the silly interpretations of the words of the Master Jesus, chiefly because Morya Himself knows the real meaning behind them. Morya's interpretation all through Jesus' teachings goes back to the truth that the meaning behind the words — the thoughts — are the important thing.

Morya's trend is toward all unity—whether in family—nation—or world, and anything or any person who, with intent or unwittingly, promotes trouble between two people will feel his wrath—and anyone who allows himself to be victimized by such a trouble-maker, will feel the wrath of Morya. It was the Morya influence which caused Jesus to show the only violence we have record of—that of driving the money changers from the temple.

We are indebted to Mr. Ralph Kraum of Hollywood for suggesting that we print excerpts from the lives of the Masters



OLD FRIENDSHIP

Beautiful and rich is an old friendship,
Grateful to the touch as ancient ivory,
Smooth as aged wine, or sheen of tapestry
Where light has lingered, intimate and long.
Full of tears and warm is an old friendship
That asks no longer deeds of gallantry,
Or any deed at all—save that the friend shall be
Alive and breathing somewhere, like a song.

—Eunice Tietjens

Popular Conceptions and the Real Christmas

Reprinted by Special Request

By Manly P. Hall

The bustle and confusion of our ever more-centered lives is slowly killing out the beautiful spirit of Christmas. We see people fussing and stewing; we see them sinking back in their chairs at home, after a raid upon the bargain counter at the eleventh hour, with their hats over one eye and their corns singing in nine languages and three colors—muttering to themselves, "Thank God, Christmas only comes once a year!" Then that other group we know so well who send all their presents out late in order to see what the recipient sends them first and are broken hearted if the influx is not as great as the outpouring. In other words, there are only a few people in all the world who have really preserved the true spirit of Christmas and most of these are children who have not yet been caught up in the maelstrom of our commercial ethics. The spice of Christmas is indeed losing its savor, and with its going will vanish one of man's greatest opportunities, which, like all that have gone before, he has abused and neglected.

The occultist must seek to build again in his own life the spirit of Christmas—beautiful in its simplicity, appealing in its sentiment, and joyous in its ideals. Christmas whispers many things to the soul that thinks; it means more than merely the gift of one to another; it teaches in its mystic way the story of the divine gift which has been made by the spiritual powers of being to the worlds of men. As the child hangs up

its stocking and finds it in the morning, filled with gifts and goodies, given in the name of old Santa Claus—that unknown person who is said to dwell at the North Pole—so all through life man has no greater opportunity than to give in the name of his God those things which the world needs. The spirit is Santa Claus, the Giver behind all gifts, who dwells in the North Pole of man at the upper end of the spine, and it is from here that the Ancient of Days sends out His gifts to the body, sends out His thoughts and ideals and gives His life for the glorification of the world.

Man must learn to make his gifts in the name of the spirit if not in the name of the body, for within each of us is the divine altruist seeking to be heard above the ever crying voice of the human egotist. At Christmas the spirit of giving is said to rule the world for on that day God the Father gave His Begotten Son as His gift to the world and that Son is the spirit of life, of hope, and of truth that springs eternal in the human heart. To man has been given the work of expressing in the world of form this gift of the Father—not only upon Christmas day but upon all the days of the year, for the child of God may be born in man at any time.

There is a terrible feeling that comes into the heart of a little child when the thoughtless parent or heartless playmate whispers to it that there is no Santa Claus. That is one of the heartbreaks of childhood—when that dream of the little old man with his rosy cheeks and twinkling eyes, his long white whiskers and his snug red suit, is dispelled in the mind of the child. From that time on all the world seems false. The parents seldom realize enough of the plan of being to understand that they have destroyed a reality and not an illusion and have supplanted the reality with the false. The smiling, benevolent Santa Claus, with his ponderous comfortable figure and bag of toys, who slips down through the chimney or in some miraculous way finds

his way through half-inch lead pipes, is one of the sweetest concepts that man has. Santa Claus is the spirit of the Divine Humanitarian. He is always jovial, is especially fond of little children, and always brings with him dolls and toys, the playthings of the mortal man.

This jovial creature—is he not the great Olympic Jove of the Romans and the Zeus of the Greeks, is he not the spirit of the Jupiter period, expressing itself through the brain of man? The workshop of Santa Claus is the brain of man wherein the spirit conceives of the good works that it may do, the thoughts, actions and desires that it may send forth into the world to cheer the hearts of children. Directly above the eyes at that point where the head starts to slope back to the crown we have the home of Santa Claus—the organs of humanitarianism and ideality. It is there that this beloved Spirit of Gift, the philanthropist of human consciousness, dwells, ever hoping, ever praying for greater opportunity to give to others.

The spirit of Santa Claus, under many other names, has been in the world since time began, being brought over from the infinite not-time of eternity. In the silence of the night Santa Claus comes stealing, bringing the gifts of life and light to man. When we go to sleep at night, tired with the labors of the day, broken down by the worries and sufferings of the world, depleted by our endless battle against the substances of crystallation, the spiritual consciousness is withdrawn and we open our body for the coming in of those little workmen who, under the direction of Jehovah the Olympic Jove, rebuild our bodies for the day. In that way, every night, Santa Claus comes stealing, bringing us the strength, the courage, and the bodily health to carry on our endless battle. The vital forces that nourish the human body come down the sacred chimney as the manna that descended from heaven to feed the children

of Israel in the wilderness. The Supreme Designer of things is ever the spirit of the benefactor, bringing light and truth and love to His children in the world.

And so in honor of this greatest gift, the gift of life, to prove that they realize this gift, the Christian world has set aside one day, the day when the Father made the supreme sacrifice and sent His only begotten Son, the spirit of love and truth, as the living bread which comes down from heaven. Man has sacrificed this day and made it a time of gifts, for on this holy day man is to renew his pact with the divine by making his gift to the children of men. Each one of us is a god in the making, each one of us carries the spark of divine altruist within his soul, and on that day we are to whisper this truth to the world by sending gifts to all whom we know. And these gifts must not be merely things we buy or sell but must contain the divine essence of the Eternal Humanitarian who gives the best that he is and has to his children in the world. On that day we must give our light, which is the life of our brother men. "The gift without the giver is bare"—and in order to be true to ourselves at Yuletide we must give ourselves, our spirit, and our life with the gift that we buy. Listed below are some suggestions, some resolutions, for us to make to ourselves that we may be true to the spirit of Christmas and to the Eternal Giver who expresses Himself through the gifts of man to man.

When we realize the goodness of the universe and how Nature pours from her horn of plenty her gifts to man, how Nature's eldest children, the World Saviors and Initiates, have sacrificed their lives and hopes that man may be better, when we think of the tiny children of the elements, busy night and day to make life beautiful and clean; when we think of the Masters walking the earth, living symbols of self sacrifice and altruism; when we think of the spiritual rays of the universe pouring into us all the time our life and courage and

hope; when our souls hear the music of the spheres as it thrills through our own heart, and we understand better that all the universe cooperates together to serve us, to save us and give us opportunity for the fullest and greatest expression, let us realize that our duty is to be a part of this great plan of salvation and send our strength, our light, our love, and our pledge that we too shall help to spread the light of life to the world of men.

At this moment let there be born in the soul of man the Christ who is the hope of glory, that the salvation of man may come in this world of pain through that spiritual one before whom we bow like the wise men out of the East, offering our three bodies for the redemption of the world. Man may offer gold and jewels, but they are not his! He may offer soft velvets and clinging silks, but they are not his. He may offer land and buildings, but the rocks belong to Nature and the building is the power of God. Man eternally offers that which is not his, to which he is not tied by spiritual ties; he picks up handfuls of dirt and offers them to his God, to Whom they belonged before. The only thing that is his to offer is his body and the vehicles of consciousness which he has built down through the ages; he may offer his mind, that through it the thoughts of God may be known to man; he may offer his heart, that the love of God may be sent as a benediction to shine as a star of hope upon a world in pain; he may offer his hand, with its power to mold, that he may blend the elements of matter into a more conscious glorification of the eternal plan; but other than these three he has no thing to offer. When the spirit in you is born, as on Christmas morn, you will live no longer for what the world may give you, but your joy and your life will be in giving to the world. The children of men wait, like the baby on Christmas Eve, for Santa Claus to bring his present; a world, widowed in suffer-

ing, waits and hopes for the coming of the light. May there be born in your Bethlehem this day that Christ in you who shall be the light of the world, the strength to steps that falter, the courage to lives that are afraid, and the hope of glory to the children of creation.

Let this Christmas be different from all the others in your life inasmuch as your spirit is with your gift, for a broken crust with the spirit of God is better than a string of pearls that are sent in emptiness—the heart makes the gift richer and the spirit makes it sufficient. Let us this year resolve that we shall give for the joy of giving, our reward being a happy smile in the eyes of the one who receives the token of our realization of the spirit of Christmas. The reward of the Master is to see his disciple smile, for in the laughter of children sounds out a wondrous song from which pour streams of life into the heart of the servant and the Master is servant of his flock. Let us, this Christmas, creep into the darkness of some waiting life and leave our token of good cheer, without name or symbol to show our presence, but only in the name of Santa Claus, the archetype of the Spiritual Giver, who labors all alone through the year to make the little wooden toys and dolls that bring joy to the heart of the child. And let next year be for us a year of labor that when again Yuletide comes around we shall have a great sleighful of toys, not perishable wood or little sawdust-stuffed figures, but great soul qualities built of thought and meditation which we may give to the world as truth and light just for the pure joy of giving.

Let us bury the hatchet of the past this Christmas and as one step in our realization of the brotherhood of man and the fatherhood of God send our memory and good will to those who have done ill by us, the friend who has been untrue, and the one who has broken our hearts. To such ones let us send our token, for while the flesh has been weak enough to break our

bond of friendship, still we are one in spirit. Let us give away this year that which we possess of love, truth and knowledge to a world long crying for our light, and let our first step be to make right the broken things in our own lives, the broken friendship, the broken pledge, the broken trust—let us this day forgive them all as we hope to be forgiven.

In all our giving let it be as in the beautiful story—the gifts of Santa Claus—not a gift of men to men, not just a gift that the giver may be known. Let us slip silently in and leave our blessings and if any should ask who the giver be let us answer—there is but One, the spirit of God in man, who comes into our soul as a babe born amidst the beasts, but who some day shall lighten our way and show us the beauty of giving and sharing. Christmas is not a time for creed or clan, for family or for friend, but is a moment when all the world is banded together to keep trust with One who is the friend of all. If they would live like Him, let each of them be this day a friend of all and like the sun, God's great gift to man, let the shining rays of our soul light the souls of the just and unjust alike, for man's is the privilege to do and God's to judge the doing.

When we sit down to our Christmas dinner, surrounded with the good things of the earth, let us not forget that we have other bodies besides this form of clay. We feed this one many times, but how seldom we feed the other bodies which also grow hungry for nourishment and attention. At this Christmas dinner may we feed the heart with its finer sentiments that great love and understanding be born there. We feed the higher bodies by the things that we do in our lives which strengthen and harmonize with these bodies. During the year that is past, each one of us has passed through many experiences which differ with the position each holds in the world of material affairs. Part of the work of Christmas is to build into

the soul body the fruitage of these experiences that the higher man may be fed with the conscious acceptance of experience, which is the only food the spirit is capable of digesting. Let us therefore take some part of this day and go away from the world and, sitting down, quietly, review the last year of our lives, bringing to mind the good works we have done, the kindnesses we have sown, the mastery of our conditions which we have expressed, the harmony which we have radiated, and the services we have performed for others. Let us group all these together in our minds and spread them out before us on a spiritual table, for these things are the food of the spirit; upon this it lives and grows, by means of this it expresses ever more completely the qualities which we would that it express. This is the Christmas dinner of the soul where there is built into this wonderful star body of light, that robe of blue and gold, the fruitage of experience. In this way we become greater and wiser in the permanent things, feeding not only the body but nourishing also the consciousness which is the mold and regulator of bodies.

Let us also make our New Year resolution of how we are going to conduct ourselves in the months to come; let us lay our plan to be strong where before we were weak, to grasp opportunities that before we overlooked, and to make our lives more useful every day, so that during the coming year in the workshop of Santa Claus we may prepare a greater and better harvest, more wonderful toys and beautiful gifts to shower upon the world when the spirit of Yuletide comes again.

There is nothing in all the world today more sad than man's inhumanity to man; where he should be kind, he is cruel; where he should be sweet, he is heartless; and in these things he betrays the spirit of love and truth who comes to take away the sin of the world. Let him be true this year to the spirit, that the Christ-

mas bells shall ring again with sweeter tone. How different is the sound of the bell tongue with its ringing anthem from the tongue of man which slays with its sharpness and destroys the plan with its cruelty. It is a servant of the emotions and not of the spirit.

And do not forget the Christmas tree, that sprig of evergreen which Santy brings with him. As this tree grows up through the snow and its bright green leaves never lose their color, so through mortal crystallization, through the chill of a heartless world, through the cold months of spiritual winter, the sprig of evergreen has ever been the whispering voice of immortality.

This year let Santa Claus, the divine altruist in our own soul, bring his toys and his gifts from the North Pole and scatter them into the world. Feel him knocking at the door of your own heart and see his smiling face inviting you to join him in the work of making people happy. He will tell you that his smile is the smile of those he has helped, reflected from his own face; that he is happy and his cheeks are rosy because he is ever busy. Like the spiritual Jupiter, the humanitarian of the zodiac, he is ever seeking to make the way of life happier and more glorious. Get together with him this year and, as occultists and students of spiritual things join him in making the world happy—slipping away again without ever letting anyone know who did it. Leave your blessings and be gone, give your present and leave unannounced, for the great give in the joy of giving and not in anticipation of reward; the true are rewarded enough in the realization that they are doing as the Master would have them. So we invite you this Christmas to become a Santa Claus—not a Santa Claus of make believe, but to feel in your own soul the spirit of the eternal Saint Nicholas who goes out to make the world happy.

“IF THOU WOULDST SERVE”

If Ye would be as the Father, then would Ye be the Greatest Servant. If Ye would serve the Master, then would ye be served. For, if ye would give in Loving service, then are ye blessed, for all that the Father hath is thine.

For surely thou art a Child of God, keep ye His commandments, for in them would ye find His teachings. Follow thou the teachings of thine own conscience, for it is the God within thee.

If thou wouldst desire to stray away, thou wouldst needs come back, for once the path is found thou canst not lose it.

Do thy work then, as thou hast never done it before, for the Glory of God is within it, His Divine wisdom doth shine through each and every deed. Bear in thy mind the one thought, “God is All, nothing is manifest, or unmanifest that is not God.”

Do thou then work with the ever awakening consciousness of all that thou doth being the work of God and not of man, therefore it is for God and not for man. Thou then will help to bring out the God not only thy self, but in all men thou wouldst meet. Keep ever mindful of thy Great Errand which thou hast been sent here to do.

—R. B. I.

April 29, 1921



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